



"BEHOLD I BRING YOU GOOD TIDINGS & GREAT JOY."

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VOL. XV.

MISCELLANEOUS.

THE BIBLE NOT QUITE SUITABLE TO ALL.

(Concluded from p. 4.)

A disciple of the venerable Calvin approached, and respectfully bowing, thus began:—"I am, holy messenger, the representative of those who on a few points, not, we hope, essential to salvation, most entirely differ from the speaker who has just concluded his address. Those parts of the Sacred Volume which he has proposed to remove, we value above gold and precious stones, as the grand sources of our comfort, the chief security of our peace, and the effectual nourishers of all our holy affections and graces. We think the doctrines of original sin, of human depravity and helplessness, of Divine Sovereignty, and personal election to knowledge, faith, holiness, and eternal life in the Saviour, are indissolubly interwoven, and cannot be separated; and therefore we would earnestly implore that the passages in question may be forever retained. To affirm, however, that we are perfectly satisfied with the sacred records as they are, would be going too far. There are, I will confess it, a very few passages which we think we should not have written; and which, as we are invited to speak out on the subject, I acknowledge we should not be unwilling to see altered. I say not this, because we cannot manage to understand them consistently with our other views, but because they do in a measure afford a handle to the opposers of the fundamental doctrines of grace. I need not say that we are as jealous of the necessity of good works, and of personal holiness, as the brethren to whose president we have been listening; but still we are of opinion, that there are some exhortations to sinners, in the Divine record, which might be altered for the better, and some expressions relating to the extent of Christ's sacrifice, which require to be qualified. 'A propitiation for the sins of the whole world,' is, for instance, rather stronger language than we should have used; and the same may be said of other similar expressions, which I need not particularize, as they will readily occur. Now, if the single word *elect* could be inserted in such places, we should be perfectly at ease. Having presumed to offer these few suggestions, I will not further trespass on your patience."

A man of somewhat stern aspect, now advanced, and requested to be permitted to add a few words to what had been said by the

brother who had just retired. "I bless God," said he, "I have been made to reach a higher form in the school of Christ, than the last speaker; for, though I would concur in the greater part of what he has suggested, yet his whole view is very muddy. The body which I represent are not numerous. We had this as a favorable sign. It is, however, our unanimous request, that all the passages of the Bible which contain any thing in the shape of offers from God to man, and all the practical exhortations, as they are called, especially the latter parts of Paul's Epistles, and the whole Epistle of James, may be expunged from the sacred pages; for they are very liable to be misunderstood, and they prevent the glorious doctrines of grace from having such free course as they would otherwise obtain. The Sermon on the Mount is also too legal for free gospel privilege. I will only add our earnest desire, that the few passages of Holy Writ which seem to countenance the doctrine of reprobation should be made very much plainer and stronger, or if a new verse, plainly declaring that great truth, were inserted, our satisfaction would be increased. I was not surprised to hear the last speaker say that the belief in personal election might not be essential to salvation; it was like his mangle-mangle system; but I affirm it is, and wish a text inserted to prove it." The Antinomian here stopped, and disappeared.

The next person who claimed the attention of the Angel was a tall, portly, and respectable Baptist minister. With suitable reverence he bowed and proceeded in the following manner: "It is not my purpose, angelic spirit, to detain you long. What I would have urged on other points has been already anticipated by my Calvinistic brother. But there is one subject on which I, and the considerable number whom I represent, differ from all the rest of the Christian church. We entirely disapprove of infant Baptism, and think that no one has a right to the sign and seal, till he has received the thing signified. Now the additional request which we have to prefer is, that a positive prohibition to baptize infants should be introduced into the New Testament Scriptures. This, I would humbly submit, is the more necessary, because those who are in error on this point urge, and with a measure of plausibility, that the task of pointing out such a prohibition lies on us: the sign and seal of the covenant of grace having been administered by God's express command to infants in the visible church, from the time of Abraham till the coming of our Lord. Now,

say they, if there be no command in the New Testament to discontinue this act of grace in the visible church, the natural inference is, that it was designed to be continued. And then, moreover, the reasonableness of our request will further appear by recalling to your mind that the truth which we hold respecting infant baptism was not brought to light till sixteen centuries after the day of Pentecost, so that our opponents have the practice of the primitive church, from apostolic age until then, on their side. We submit, therefore, that it would greatly help to set the question at rest, and promote the peace of the church, if a few lines were added to the New Testament, declaring infant Baptism to be contrary to the will of God. I have nothing more to say."

An aged Quaker, with a hat of many shapes, and a countenance remarkably benign, now walked slowly towards the hill. He neither moved his body nor his hat, but at once began: "Heavenly friend, I am a man of few words and therefore thou needest not fear I shall detain thee long. The body to which I belong respect, without overvaluing the Scriptures. I have come forward chiefly to express my regret that any Christians should think it necessary, either to alter or add to the sacred records, and to declare my conviction, that if all my Christian friends would cultivate more than they do the light within, they would see less reason to wish to disturb the Divine oracles. At the same time, however, I will add, that even we should be as well pleased, if those passages which relate to the outward ordinances of Baptism and the Lord's Supper were withdrawn. I thank thee for thy attention and retire into stillness."

A way being now made, there emerged from the crowd a man of dignified appearance, who announced himself to be an orthodox doctor of the Church of England. With a respectful obeisance he commenced his address:—"It has been with the deepest concern that I have listened to the varying sentiments of those mistaken persons who have preceded me in the important work to which you have invited us. I have seen in that variety a new proof (if proof were wanting) of the infinite evil of a schismatical separation from that apostolical church of which I have the honor to be a minister. While, however, I deplore these disastrous effects of the abuse of private judgment, I confess I am not wholly uninterested in the important question which has been brought before us to-day. I certainly feel disposed to unite in some of the requests which have been preferred while I view others with the most unqualified abhorrence. I can by no means accord with my Roman Catholic brother in pronouncing the Bible unfit for the general perusal of the people; and yet I do in a measure sympathize with him in his fears of the consequences of that indiscriminate circulation of the Holy Book which is now taking place. It appears to me, that if a passage were inserted simply requiring that the inspired volume should always be accompanied with a copy of our excellent Common Prayer-Book, as a corrective, that all apprehended evil would be prevented, and general good would be effected. And now

permit me to add, that although it is no pleasure to me, ever to be found according with any who do not worship in our Establishment, yet I cannot but feel disposed to concur in the alterations, additions and omissions proposed by the disciple of Mr. Wesley. The sentiments of all the rest of the speakers I denounce as utterly heretical. I would further express my earnest desire for the addition of a few lines to the New Testament, explicitly forbidding any to preach who have not been Episcopally ordained, and declaring that all who dissent from our church can have nothing to trust to, but the uncovenanted mercies of God." Having thus spoken, with a dignified bow he retired to his place.

A venerable clergyman, whose grey hairs and holy aspect attracted universal regard, now came forward, and with a respectful salute, thus addressed his celestial auditor:—"I also am a regularly appointed and most sincerely attached minister of the Established Church of England; and her doctrines as contained in her Liturgy, Articles, and Homilies, and as set forth in the writings of her primitive Reformers, are, I trust, dearer to me than life itself. The chief reason that I thus highly value them is, because I perceive them to be so precisely in accordance with the written oracles of God.—This fact has to-day been, in my estimation, abundantly confirmed, because I perceive that our formularies are open to the very same objections which have been brought by the various speakers against the Scriptures themselves. The Roman Catholic may object to them because they assert the supreme authority of God's holy word, and protest against all the abominations of Papal superstition. The Socinian, because they declare the eternal truths against which his blind and unhumiliated reason revolts: the Arminian, because they uphold the doctrines of the Divine Sovereignty, and of personal election, and the final perseverance of the saints; the Antinomian, because they insist on the indispensable necessity of good works, and of personal holiness, as the fruit of faith; the Baptist, because they acknowledge infant baptism to be most agreeable to God's will; the Friends, because they recognize the ordinances, in the letter as well as in the spirit; the self-called orthodox churchman, because they fully sanction the free circulation of the Scriptures without note or comment, and because they do not, on the points referred to, concur with Mr. Wesley. In the name, then, of that part of our church who agree with me, and whom I represent, I humbly, but solemnly protest against every proposal which has been made, and earnestly implore that no alteration whatever may be made in those Scriptures which were given by inspiration of God, and which are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Having thus said, he ceased, and humbly bowing, retired. The celestial being now inquired if there were any other persons who wished to offer their sentiments; and, judging from the silence which followed that there

were none, he looked round upon the multitude with mingled emotions of kindness and pity, not unmixed with wonder and displeasure, and was about to address them, when my little boy rushed into the room and awoke me.

Chrs. Obs.

MOURNING APPAREL, AND FUNERAL EXPENSES.

We quote the following strictures on a custom which is receiving some thought and deliberation at the present day, for the sake of gathering together, the means of coming to a judicious, and wise conclusion. It is in its present absurd excess, a fair subject of reform, but one that should be handled with delicacy, and not too hastily. The demands of the fashions of the world in this particular, operate unequally and cruelly upon some, and at times when a stricken spirit is least prepared to listen to them. So long as so costly and inconvenient ceremonies are held for the sign and measure of grief, they will operate as a hardship; for when the heart is called upon to use them as expressions of its affliction, it will hardly be found to plead poverty. It is not on a subject, nor at a time in which it chooses to retrench, but will deem itself rich if all we have, will make up a decent tribute to our dead.

To the Editors of the N. Y. Spectator.

GENTLEMEN,—At a meeting of many respectable citizens, being heads of families, which was held several years ago, in this city, the subject of Funerals was introduced, and became the principal topic of conversation. An unusual degree of unanimity prevailed, considering that the company were made up of gentlemen of various occupations and religious sects—and the interview terminated in an agreement which was drawn up, and signed by those who were present, the purport of which was, to discountenance and discontinue the use of *wine*, and the giving of *Scarfs*, upon those solemn occasions.

What has become of that agreement the writer does not know, but he was much gratified with the discussions which took place and the manner in which they resulted; and he is very sure that every person who partook in them, and has reflected on them since, must have enjoyed equal satisfaction.

As to the giving of Wine, and in some instances ardent Spirits, and other things misnamed *refreshments*, at funerals, it can only be considered as a relic of barbarism. The excitement thereby produced on the animal spirits, is altogether unfriendly to serious meditation; and every person of correct feeling on this subject, must have experienced relief in the suppression, to a good degree, of this most absurd and unnatural custom.

Scarfs are in themselves unnecessary and superfluous appendages. They are also unmeaning; unless it be supposed that they bespeak distinction in the wearer. Now, if this be the reason of their use, it must be remarked, that death and the grave are but sorry teachers of distinction, since the high endowments of wealth, learning, and talents, confer no exemptions, but are constantly prostrated before

the grand leveller of all distinctions. It is gratifying to observe that this custom also, has gone into general disuse.

But I have a few, and but a few, words to say, upon two other things connected with this subject: the one is *mourning suits*,—the other is *processions, especially in carriages*.

First. *As to mourning suits*. They are costly, and extravagant in the extreme; and when the subject is calmly and attentively considered, it will appear that they do not contribute to the comfort of the wearer. But the chief objection to them is, their expensiveness. It is true, many can afford them—but it is equally true, also, that many cannot. The former might reserve the sums thus expended, for charity, or other real purposes of usefulness—and the latter are often injured in their finances, by the natural wish to follow the example of their more wealthy, but not more respectable neighbors. The recollection of almost every one, will furnish instances illustrative of what is now advanced. Many worthy heads of families have been put to serious inconvenience, by the purchase of mourning dresses for themselves and the other survivors, upon the loss of one of their circle.

Next. With regard to the subject of *processions in carriages*. This I would touch with all possible delicacy and tenderness. There is something altogether consolatory and unpretending, in accompanying the remains of a departed friend to the house appointed for all the living. But it is respectfully submitted to our considerate and reflecting citizens, whose example always will and ought to be sought after and followed by their friends and neighbors, whether the present practice of employing carriages for the accommodation of funeral processions, which must cost forty or fifty dollars, on an average, ought to be continued.

In most cases it would be satisfactory, and in all it might be deemed sufficient, if the friends should assemble at the house, or place of worship, of the deceased; there attend to the exhortations and prayers that are customary and appropriate, and then quietly disperse—leaving the family and immediate relatives to proceed to the place of interment, there to deposit the beloved object of their grief and affectionate remembrance. There is something wrong in the extent to which the practice of hiring carriages, at present prevails, and which requires correction, no less than the habit of distributing wine, or the use of scarfs, or the purchase of costly mourning suits.

AN OLD CITIZEN.

Good Security.—A person who wished to borrow a small sum of money, being asked, by Swift, whom he proposed as security? "I have none to offer," said the poor man, "excepting my faith in my redeemer." Swift accepted the security, and made the entry accordingly, with all formality, and declared that none of his debtors were more punctual than this man. —Sir Walter Scott's *Memoirs of Dean Swift*.

When thou art tempted to throw a stone in anger, try if thou canst pick it up without bending thy body; if not, stop thy hand.

BOSTON ANNIVERSARIES.

PRISON DISCIPLINE SOCIETY.

Abstract of the Fifth Annual Report, condensed from the Boston Recorder. (Deferred last week for want of room.)

Vermont.—The Legislature have provided for the erection of a new Prison at Windsor, on the general plan of those at Auburn and Wethersfield. A law was passed in its favor with almost entire unanimity.

Massachusetts.—The new Prison is finished and occupied. A competent witness on the spot says a greater change was produced in the behaviour of the convicts in a few weeks after they entered the solitude of the new Prison than had been produced by the combined influence of all the causes which had been brought to bear upon them in the preceding year and an half.

The Legislature, at the last session, appropriated \$30,000 for the purpose of erecting a hospital for Lunatics.

Connecticut.—The new Prison at Wethersfield, Conn., continues to sustain the high character given to it the past year, in the official communications of the Executive of the State. As an example of neatness, order, great industry, mild and wholesome discipline, faithful instruction, economy and productive labor, it stands at least on a level with the Prison at Auburn. In one respect, it was the last year without a parallel; the proceeds of an average of about 150 prisoners, exceed the whole expense of their support, including the salary of the officers, by \$5068 94.

There is an important movement in Connecticut in behalf of Juvenile Delinquents.*

There is still another important movement in Connecticut. At least two of the counties are building or preparing to build Houses of Correction, on the general plan of the State Prison; where the intemperate, vagabonds, pilferers, and the vicious poor generally, may be brought under wholesome discipline and instruction and be made to support themselves. The Legislature have authorized a tax in the county of Fairfield, to raise \$10,000 for this object.

New-York.—On Blackwell's Island, the city of New-York is erecting an establishment on the same general plan and for the same general purposes as the foregoing. The Prison at Sing Sing has been finished since our last report, containing 800 cells, extensive shops, a convenient cookery, hospital and chapel. The Legislature have authorized the addition of 200 cells, by putting another story to the main building. The commissioners of the Legislature on building a new Female Penitentiary in this State, submitted to that body a plan and estimates, and recommended the location of it either at Utica or Troy.

Auburn Prison.

[The Prison Discipline Society might rest its character for usefulness, and its claims to the respect of

* See page 17 of this paper.

the world, on the results of this single experiment. They are such as place the Society foremost among the projects which consult the temporal and eternal good of the human family. As such, this experiment, and another in our own State, have excited the commendation and emulation of benevolent men throughout our own land, and in foreign countries.]

The Prison at Auburn maintains the same general character which it has had for a course of years. It continues to be as it was five years ago a specimen of neatness from the gate to the sewer. In this respect it furnishes a good lesson to many private families. Combinations in villany are to a great extent, if not wholly prevented. Silence, industry and order reign throughout the establishment. The health, among a population of more than six hundred within the walls, is about equal to the most favored country villages in New England, and greater than that of the city of Boston. The moral influence is good, as might be expected from the public worship, the Sabbath school, the reading and study of the Bible, the solitude, and other means which are in daily operation; as is proved by numerous cases of reformation and comparatively few cases of recidivism. The former are more than 140; the recidivisms are less than one in 12. The legislature have granted the resident chaplain an addition of \$250 annually to his salary, which will diminish the expenses of this Society at that Prison to the same amount. Those who hear much of this Prison and then visit it, go away and say the half was not told them; and thousands visit it from America and Europe as a model for imitation.

New-Jersey.—At the last winter session of the Legislature, a joint committee made thorough work in examining and exposing the abuses of the old State Prison at Lambertton; in which service they acknowledge the assistance received from an agent of this Society, as highly meriting the thanks of the Legislature. They thus disclosed a state of things very similar to that at Charlestown two years ago. The committee recommended, as the only remedy, the building of a new Prison on the general plan of those at Auburn and Wethersfield. Their report is a most valuable public document on abuses in Prisons, and will be published in the appendix.

Maryland.—The new building within the yard of the Baltimore Penitentiary, for the solitary confinement at night of nearly 400 convicts, has been finished and occupied during the last year. The Directors have twice publicly acknowledged themselves and the State indebted to this Society for the plan. The Legislature has published the same document, and the Board of Managers have ordered the purchase of 100 copies of the stereotype edition of our reports.

District of Columbia.—The new Penitentiary is so far finished that it may be occupied. Congress contemplate the melioration of the penal code for the District; and a code of rules has been adopted by the Inspectors of the Penitentiary, which may become of great value to the world.

Tennessee.—In this State the objects of this Society are receiving attention. A letter from the Governor acknowledges the receipt of our reports, which were very acceptable, as the Legislature had authorized the erection of a Penitentiary. An agent has since visited Wethersfield, and taken the plan of that institution.

Annual Reports.—Of the 4th report 4000 copies were printed. This edition was soon exhausted, and with it the remaining numbers of our former reports; so that our means of usefulness seemed to be gone, while the demand from the South and West, from South America and Europe, was increasing. The Board therefore resolved to complete the stereotyping of the whole series, provided funds could be obtained for this specific purpose. This has been done, in part, and an edition of 2000 copies printed on the 1st of January. The volume contains 330 pages 8vo. and is sold single in boards for \$1 a copy; and by the quantity, to Legislatures and public institutions, in the pamphlet form, at 50 cents. If another edition should be required, the Society will be able to furnish them at a cheaper rate. Six editions of the 1st report have now been printed, 3 of the 2d, 2 of the 3d, and 2 of the 4th. By thus extensively disseminating the information contained in the reports, abuses in Prisons are exposed, and corrected or prevented; approved plans of Prisons are made known; and the public mind interested to some extent in behalf of a miserable class of men.

Receipts for the year ending May 25, 1830, \$3353 52. Monies appropriated and paid, \$3085 02. Balance \$268 50.

AM. TRACT SOCIETY, BOSTON.

The sixteenth annual meeting of this Society was held in Boston, on Wednesday May 26; Hon William Reed, President, in the chair.

Abstract of the Sixteenth Report of the Executive Committee.

The Committee notice the burning of the Depository, which had been located in Boston nearly four years. It served to supply New-England, and in some measure other sections of our country and of the world. The value of it was estimated at \$3,500. All but about \$1000 was destroyed by fire on the 31st of January last. The Depository was immediately located more advantageously than before, replenished and insured. In no other respect has the Society been less favored than in the preceding year.

The Committee has directed its attention the past year principally to the less fertile parts of their field of effort. That field now consists of Maine, New-Hampshire, the Eastern half of Vermont, and Massachusetts, with the exception of Berkshire and Hampden counties. All the rest that was originally connected with us, is now connected with other branches of the National Institution. While other kindred associations have risen up to take portions of the field, the Committee have not relaxed their efforts, but bestowed more labor on a smaller field. The publications are constantly obtaining a more extended circulation.

The amount of Tracts, circulated the last year, in what is now the Society's appropriate field of labor, has been greater than in any former year. The whole amount of pages has been 7,865,868. Of the gratuitous distribution, 144,000 pages, have been given among the Seamen at the Boston port, by their minister, with happy effect. One instance of hopeful conversion is known to have resulted.

Treasury.—The receipts of the last year, with a small permanent fund, originally \$2000, now \$1,462 50, of which only the interest and 15 per cent annually of the principal can be disposed of, have amounted to \$11,102 06. The expenditures have been \$9,624 07; leaving in the treasury, \$1,479 99, only \$1,500 of which is disposable fund.

Seventy two new Auxiliaries have been recognized, and about 250 visited and revived; 25 have become connected with other branches. The whole number is now 672. Three new Depositories have been established. The Committee have employed the Rev. J. I. Abraham, to procure funds for stereotyping and perpetuating 3 Tracts for circulation among the Jews.

Monthly Distribution.—Nothing has given so much prominence to the Society, and set before the community with such a definite object, as the system of Monthly Distribution. The Committee have earnestly recommended it to the Auxiliaries, and it is becoming extensively adopted. Between 60 and 70 Auxiliaries have it in successful operation, and as many more have prepared to commence it. Interesting reports of its success are almost daily received. From one town, we are told that the religious society has been greatly increased in consequence of it; from another, that the sanctuary has been more fully attended since it was adopted; from two others, that temperance societies have grown out of it; from another, that the Sabbath School and Bible class have both been increased, several intemperate men hopefully reclaimed, and the temperance society strengthened by its aid; from another, that the minister acknowledges great assistance from it in his parochial duties; from still another that of 500 families only two are known to refuse the tracts; and from all the towns, which have reported their success, that the effects of the system are most happy.

The Committee rejoice to know that all the other Branches of the National Institution have to considerable extent, adopted the plan; that nearly all the cities in the U. States, many large towns and many small ones, have it in successful operation; and that in this way the healing waters of life, are conveyed every month to not less than two millions of people.

The call for Tracts was never greater than at the present time. Sixteen years circulation has made their intrinsic excellence fully known. Hence the demand for them is every year increased rather than diminished.—*Bos. Rec. Ab.*

MASSACHUSETTS BIBLE SOCIETY.

The 21st anniversary of this Society was held on the 24th ult. in Boston. Rev. Dr. Pierce, President, in the chair.

The Rev. Mr. Going spoke of the popularity of Bible Societies, as probably one reason why they received less support than other benevolent objects. They are so generally approved, that each person seems to feel there will be enough to do the work without him.

There have been distributed and sold during the year, 1,126 Bibles, and 1,351 Testaments. The amount received for Bibles sold during the year is \$140.93.

The receipts of the year, in donations and collections of the members, \$1,250. Permanent fund, \$2,800.

MASS. MISSIONARY SOCIETY.

Thirty Second Anniversary.

The thirty-second anniversary of this Society was held at Park Street Church, Boston. Chair taken by the President, Rev. Dr. Woods. The annual report was then read by the Secretary, the Rev. Mr. Storrs.

Abstract of the Report.

[The Report commences with an account of the day of small things, when this Society commenced its operations in 1799, and for one whole year was not able to find a preacher who would engage as a missionary! It then gives a statement respecting the several missionary stations, followed by a review of the whole ground.]

General Results.

In Massachusetts and Maine, the whole number of congregations aided by your funds is 77; ten more than were aided last year. Of the 67 which drew upon your treasury last year, 14 are not found on the list of those you have aided during the year just closed. Seven of this number will probably need no further appropriations. Your bounty has already strengthened them so far, that with the ordinary smiles of Providence, they will henceforth do more than sustain their own privileges, and become your effective fellow laborers.

Success of Operations.

Your missionaries have sowed good seed.—They have watered it with their tears. They have watched their respective fields by day and by night, to pray away the birds of heaven, and to rebuke the devourer. They have prayed and have not fainted; they have toiled, and have not been discouraged.

Revivals of great power have not been enjoyed so extensively as in some former years. Yet in N. Adams, S. Barnstable, and Dennis, God has wrought wonders. His people have been made glad, and many of his enemies have been subdued under him. In Cohasset, in Dighton, in Limington, and in Boxborough, the Spirit of the Lord has come down within a few weeks, and collected some precious trophies of his power, especially from among the youth, giving promise of still greater blessings.

Let it be remembered, that without charitable aid from you, or from some other source, none of the seventy-seven congregations would now have been enjoying the ministrations of the gospel. Under these ministrations, they are led to contribute of their substance largely to the support of the cause of Christ. Not less

than 500 souls have been hopefully born again, and nearly as many added to the visible church. It may be safely estimated that not less than 6000 children are enjoying Sabbath school instruction, and 2000 youth are enrolled in Bible classes, in these feeble and dependant congregations. Temperance Societies also are formed in nearly all of them, and a blow is struck at the root of the Bohian Uproar, "not fabulous," which has done more than every thing else to create and extend spiritual desolation.

Fruits of Home Missions.

There is no place where you have a missionary located, that has not its benevolent associations, and that does not take an active part in those schemes of benevolence, which in their maturity will call forth shouts of praise to God, from all the dwellers on earth and from all the inhabitants of heaven. Into your own treasury some hundreds of dollars have been received the past year, from places that a year ago did not contribute an equal amount to all the benevolent societies in the land. The raising up of these feeble churches is not a dead lift, therefore; for they have in them the principle of vitality, and you have only to meet that principle with the word of God, and strengthen it by appropriate ordinances, and it breaks away from the mass of death that has oppressed it, and stands forth before the world in all the loveliness and vigor of an offspring of the skies. Your labor is expended on a soil that brings forth, some thirty, some sixty, and some an hundred fold. And even if these results are not seen at once, you have reason like the husbandman to wait for precious fruit, and have long patience for it, till ye receive the early and the latter rain.—*Id.*

MASS. SABBATH SCHOOL UNION.

From the tables it appears, that nineteen Unions, each embracing several towns, have been formed, auxiliary to the Massachusetts Sabbath School Union. There are 447 schools connected with the auxiliaries; 156 schools continued through the winter, and 98 observed the Sabbath School Teachers' Concert of Prayer—in 285, there are 51,183 library books, and in the 383, which have reported, there are 7,024 teachers, 49,119 scholars; 111 teachers and 235 scholars who have joined the church during the last year, and 103, who are now ministers or preparing for the ministry.—*Id.*

BOSTON LADIES JEWS' SOCIETY.

The "pecuniary statement of the Female Society of Boston and Vicinity, for promoting Christianity among the Jews" for the past year, presents proof of the efficiency of female associations for doing good. The Treasurer's account exhibits a fund of \$4,309 21; composed of a permanent fund of \$2,500, and a disposable fund of \$1,809 21. \$3,612 86 has been put in use by loaning it to the American Board of Commissioners for Foreign Missions.

One hundred dollars have been devoted as usual, during the past year, to the circulation of the Scriptures and of religious tracts among the Jews of Palestine. The usual payment of one hundred dollars,

has been made for the education of Jewish children in Bombay: which is fully justified by the recent accounts of the state and prospect of education in that increasingly interesting part of India. Another appropriation of the same sum, has been made by the Society in preparing Mr. W. G. Schauffler, for a mission to the Jews, under the direction of the American Board.

Our prospect, says the report, of being able to do much for the recovery of God's ancient people from their spiritual wanderings, were never so flattering, as they are at present. The set time to favor them, seems to be approaching, if it has not already come. Else why all this yearning of the Christian church towards them? If the King of Zion has not designs of mercy, why incline the hearts of his people towards them with such fervent desires for their good? And why so much of a disposition to inquire among the Jews themselves? In this point of view, the field, which we propose to occupy, has a very extraordinary interest. Thirteen Jews were banished from Constantinople, at the commencement of the last year, for embracing the Christian religion; and forty others were then anxious to make a similar profession. It now appears, that at least one hundred and fifty in that same city have this desire; nor may it be possible for the civil arm long to restrain them; for it is a most cheering fact, that all this disposition to our Lord Jesus Christ as the Messiah, appears to be favored by no earthly considerations whatever. Let us, the coming year, contribute for this object as God shall enable us; and especially let us pray earnestly, that God may be pleased to visit the descendants of his servant Abraham in mercy, and prepare our missionary and ourselves to engage in active efforts for their conversion.

EDUCATION—COMMON SCHOOLS.

Maine.—No. of children between 4 and 21, 137,931; No. who usually attend schools, 101,325; amount required by law to be raised annually \$119,234; annual expenditure \$137,878 57.

New Hampshire.—Since 1818, \$90,000 are raised annually for the support of common schools by tax. The State has a Literary fund of \$64,000, formed by tax on the capital of the banks. The proceeds are divided in the ratio of representation. There is also an annual income of \$9,000 from a tax on banks divided in the same manner.

Vermont.—Money raised by law for the support of schools, \$51,119 49. Perhaps as much more by District taxes, and a considerable sum for the support of private schools. The Literary fund of this State, derived from a tax on banks, is to accumulate till there shall be sufficient to support a common free school, for every District in the State, for two months in the year. There is now loaned about \$24,000.

Massachusetts.—In 1827, there were according to imperfect returns made to the Secretary of State, 972 Public School Districts; 709 Private Schools and Acad.; 18,143 pupils in private Schools; 71,006 in Public Schools; \$163,929 76 paid for public instruction; \$158,804 00 for private.

Rhode Island.—In 1828 the Legislature appropriated \$10,000 annually for the support of Public Schools, with authority to each town to raise by tax double the amount of its propor-

tion of the \$10,000. All the towns have availed themselves of its provisions. The whole No. of schools probably exceeds 650.

Connecticut.—The Connecticut School Fund, amounted in April 1829, to \$1,882,261 68. The revenue from it in 1828 was \$80,243 24. The State is divided into 208 School Societies, which contained in August last, 84,990 children between the ages of 4 and 16. The dividend made to Schools amounted to 85 cents to each child.

Schools in New York.—By the Governor's message, Jan. 1830, it appears that the Literary Fund amounts to \$1,661,081 in stocks and other securities, and 839,000 acres of land. It is estimated that the revenue for distribution in 1830 will amount to \$109,257 00. The number of school Districts in the State is 8847. Of these 8570 made returns in 1829; from which it appears that there were 468,257 children between the ages of 5 and 16. There have been taught, on an average for 8 months; 480,325 children. Public money paid to School Districts in 1829 was \$214,000, \$100,000 from Literary fund, and remainder from tax on towns, &c. In addition \$297,048 was expended in support of common schools, so that the whole sum was \$511,248.

Quar. Reg. abr.

Colleges in the U. States	46
Instructors at 39 colleges	290
Whole number of alumni of 30 colleges	21,003
Alumni living of 26 colleges	12,784
Alumni ministers of 23 colleges	4,671
Ministers living of 21 colleges	2,272
Undergraduates at 40 colleges	3,582
Profs. of Religion at 27 colleges	683
Volumes in 27 college libraries	149,704
" in social libraries in 30 colleges	69,281

COMPARATIVE STATISTICS.

In the East. States—1 student to 1,231 inhab.

" *Mid. States*—1 student to 3,405 "

" *South. States*—1 student to 7,232 "

" *West. States*—1 student to 6,060 "

Comparison between some of the different States.

In Maine there is one college student (taking the census of 1820) to 2,330 inhabitants; in New Hampshire, one to 1,756; in Mass., one to 895; in Vermont, one to 1696; in Conn., one to 1340; in Rhode Island, one to 2,442; in New York, one to 2,496.—*Id.*

The New England Herald, a Methodist paper, (published in Boston,) speaking of the noise about union of Church and State, says, "It is absolutely ridiculous for men of good sense, and apparently good information in other respects, to make such a bluster concerning Church and State. We believe that many of those, who make so much noise about it, do not fear such an event. The plain state of the case is, they are enemies to evangelical truth, and by sounding the alarm of Church and State, they hope to array evangelical Christians against each other, and if possible keep up division and warfare between them. These are the men, who prate so much about an ecclesiastical hierarchy and religious intolerance."

Christ. Watch.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 12, 1830.

GREECE.

LETTER FROM DR. HOWE.

In the following very grateful tribute to the generosity of American Ladies, in relieving the sufferings of the hungry, and naked, and bereaved inhabitants of Greece, our country-women have ample return for all their christian charity—nay, they have their talents back again "with other ten." Should there be any, while reading this tribute of gratitude, who are obliged to feel the "severe censure of unmerited praise," we can with great cheerfulness point them out a way of relief—the benevolent ladies of our land, are at this moment, engaged in relieving a greater hunger and nakedness than this, and stand in need of the aid and co-operation of all. The Ladies' Greek Association of this city, and a similar one in New-York, for the education of females in Greece, are endeavoring to satisfy a moral hunger, and aiming to fling the becoming and enduring robes of piety around a moral nakedness, of which these are but feeble images.

To the Ladies' Greek Committee of the United States.

Ladies,—I address you for the last time with very different feelings from those which prompted me on former occasions.

Greece is no longer in a state to demand charity as one nation from another; she owes a heavy debt of gratitude to the Christian world for its generous succors in her hour of peril and agony, but to none more than to the females of America; nor do I believe there is on the page of history a nobler or more disinterested act of charity, than theirs to Greece; it is an honor to our country, to your sex, and to human nature; and every one who was employed in it, deserves her share of that honor—from the affluent city lady to the poorest serving girl, whose means were smaller but whose motives were as pure.

Other agents have distributed many garments.—I myself have given out about 50,000 pieces to women and children: it would be easy for me to procure hundreds of letters of thanks to you from females in Greece, but it seems to me superfluous and a little too like show; most of the poor creatures who have received the garments cannot read or write, and it would never enter into their simple minds to get up a letter; but I have read their thanks in their gushing eyes—heard their blessing on Americans, and Heaven has recorded their prayers for their benefactors. Go where you will in Greece, you see the blue checked gowns and cotton frocks made by you; ask the poor widow where she got her gown, and she will answer, "The Americans gave it me;" demand of any man, woman or child in Greece, what nation has been the kindest and most charitable to their country in the bitter hour of trial, and the answer ever is "America."

I have the honor to be, Ladies, respectfully yours,

SAMUEL G. HOWE,

Johns of Corinth, Feb. 6th, 1830.

LIBERIA.

DEATH OF MISSIONARIES.

A second number of the Liberia Herald (the African paper, with an African editor, noticed in our last,) contains sad intelligence of the death of Rev.

Randolph Dietchy, and Rev. John Buchrer, two of the Swiss Missionaries who made a visit to this country at the close of last year. The former died on the 22nd, and the latter on the 28th of March, both of the African fever. The general health of the Colony, is otherwise represented as good.

Two more martyrs to the most important, the most urgent, and the most deserving enterprise that engages the present charities of Christendom—viz. the extinction of slavery with its attendant sin and woe, the rescue of poor, bought Africa from this bloody traffic in "sinews bought and sold," and the final elevation of her inhabitants to civilization and the knowledge of a Saviour. Some of our readers remember the late visit from the Swiss members of this Mission, and know well the bond of Christian fellowship which has grown out of it. The address of Rev. Mr. Sessing one of the number, delivered at a public meeting in Philadelphia, to the Christians of the United States, explaining the origin and object of the mission, and giving a history of the Missionary Institution at Basle from which it issued, may be found in our last Vol. p. 163.

About two years and a half ago, the Basle Institution sent five missionaries to Liberia, to labor among the Bassa Africans, under the guide of the American Colony. One of them died; another from ill health returned to Europe, accompanied by Mr Sessing, who had made a profitable residence of fourteen months in Liberia. Mr. Sessing and Lady, with three new fellow laborers, Messrs. Dietchy, Buchrer and Grauer, again embarked on the business of their former mission. The Basle Institution were induced to send these missionaries by way of the United States, from a belief communicated to them by the American Colonization Society, that the interests of the Swiss Mission might be promoted, could they visit and confer with their Christian brethren in this country. They were introduced to the Christians of the United States thro' a common sympathy in the cause they have undertaken, at various public meetings, and were cordially received.

They were unsolicited volunteers to our enterprise, from a foreign country; and having made a free-will offering of their labors, talents and lives to a cause in which we are concerned by interest as well as common sympathy, their death will be deeply lamented, and their memory long cherished.

SLAVE TRADE.—The same *Herald* exhibits this hellish commerce in human flesh as still raging on the Western Coast of Africa to a degree that sickens and discourages the heart. Where should the sickening thought escape for shelter from such a picture of our species, did we not know that mercy is an attribute of the living God.

The paper states, on the authority of a gentleman from Sierra Leone, that no less than eleven slave vessels, most of them sent in within a few weeks by the activity of British cruisers, were there waiting their trial before the Court of Mixed Commission. One of these vessels contained originally *five hundred* slaves, and at the date of the gentleman's departure, the number had been reduced to *three hundred*! Six

or seven deaths were occurring daily among them. And, as is familiarly known, they were at first, probably, but the remnant of some bloody butchery excited for procuring them. Such are some of the atrocities—or rather such is but one item of the atrocities, which the American Colonization Society hope in future to check and finally extinguish under the blessing of God, by their Colony of free blacks and manumitted slaves at Liberia. It is already in a flourishing condition, and as appears from the statements recently given in our paper, has with its small means accomplished wonders. God speed it!—and may He open the eyes of our countrymen to comprehend the amazing evils, at home and abroad which it aims to correct, and give them ready hearts and hands to further its designs.

The subjoined extract from the *Liberia Herald*, exhibits another item in this system of crime.

"Our readers generally are aware of the settlement of a Spanish Slave Trader, at Little Bassau, but few of them know of the cruelties which this tyrant has exercised over the poor and helpless victims of his rapacity. He styles himself, Don Magill, Lord of the Sun, Moon, and Stars, and ten thousand dollars; he has his horses and carriers, cows, sheep, and a palace within to cover his imperial head. Like Robinson Crusoe, he is "lord of all he surveys," and the wild Bushmen stand amazed to see this "last hope" of Adam's race act the monarch, and consider it an honor, like the followers of the grand Lama, to be permitted to kiss his great toe. But as we have already said enough concerning this man of straw, we shall present our readers with a few of his royal acts.

"It is but recently that this "lord of ten thousand dollars" ordered one of his slaves to be bound hand and foot to a post, in one of the thatch houses of the country, and the house to be set on fire. About the same time, another was lashed on a cannon, which was loaded and fired! Will such facts be believed in this enlightened age? Does not human nature shudder, when we reflect and know, that the greatest enemy to man is man."

NATIVE WARS.—A petty war is mentioned as existing between Prince West and Black Will, natives of Trade Town, to the leeward of Liberia, who stand in the relation of nephew and uncle to each other. Both are engaged in the slave trade.

LOTTERIES.

The following are the provisions of the bill reported by the Committee on Lotteries, during the late session of our Legislature.

Section 1, prohibits the sale of shares and parts of tickets. 2, prohibits the making of any scheme in which the scheme price of tickets shall be less than ten dollars. 3, prohibits the sale of tickets for a greater sum than the scheme price, and provides that the purchaser of any such ticket may recover of the vender the money paid for it, &c. and authorizes the plaintiff in any such action, to call upon the defendant to disclose an oath; and if he refuses to make such disclosure, judgment shall be rendered against him as in case of *nihil dicit*. 4, provides that no greater discount than 6 per cent. can be made on payment of prizes before they become due. 5, provides that the drawing of lotteries upon the principle of combination of numbers, shall be prohibited;—all lotteries to be drawn upon the old plan of blank and prizes in one wheel, and numbers in another. 6, provides that no lottery shall be drawn,

or the drawing commenced, until all the tickets shall have been bona fide sold; and when once commenced, the drawing to be continued on such successive day, at the rate of three hundred per day, until completed. 7, All actions, whether in writing or otherwise, brought to recover the sum agreed to be paid for lottery tickets, barred if not brought within three days after the right of action shall accrue. 8, provides that in any action, the defendant may file his complaint that the contract was made in violation of the act, and that the parties may be examined on oath; and if upon the hearing it shall appear that the complaint is true, judgment for the defendant. 9, Purchasers may be witnesses on trial of prosecutions. 10, provides for the appointment of Auditors of lotteries, to whom shall be submitted the accounts of the managers, within thirty days after the drawing of each class. 11, Fines to be disposed of, one half to the person giving information, and the other half to the State Treasury. 12, Lotteries to be drawn in this State, and not elsewhere. 13, limits to the existence of all the lotteries, excepting the Enfield Bridge and Retreat for the Lusane to six months from the termination of the present session.—*Palladium*.

CONNECTICUT EPISCOPAL CONVENTION.

On Wednesday the 2d inst. the Convention of the Protestant Episcopal Church in Connecticut commenced its annual session in this city. The convention sermon was preached in Trinity Church, by the Rev. Bethel Judd, of New-London,—and the sermon in behalf of the Society for the Promotion of Christian Knowledge, by the Rev. Smith Pyne, of Middletown. Besides the ordinary business of the convention, four new parishes were admitted into union with the church; and the Bishop's address, as well as the parochial reports of the clergy, gave an encouraging view of the general prosperity of the Connecticut Church. During the exercises on Wednesday, the Rev. Normand Pinney, Deacon, was admitted by the Right Rev. Bishop Brownell to the Holy Order of Priests. The Rev. Wm. Jarvis, of Chatham, was elected Secretary of the convention, and the Rev. Messrs. Crosswell, Wheaton, Sherwood, Judd, and Humphreys, constitute the standing committee for the present year.—*City Gaz.*

RESOLUTION OF THE AM. TEMPERANCE SOCIETY.

At a special meeting of the American Temperance Society held in Boston, May 24, 1830, the following preamble and resolution were adopted.

Whereas the reasons which originally existed for limiting the American Temperance Society to elected members have in a great measure ceased, in consequence of the unexpected and very extensive reformation which has taken place in the community in respect to the use of ardent spirit; and whereas other Temperance Societies connected with this have no such limitation, and it is ascertained to be the decided wish of the friends of temperance generally, that the limitation should be removed from the Constitution of the parent Society; therefore voted,

That the fourth article be so amended as to read thus, namely—

Any person who pays to the treasurer of this Society five dollars annually, or who has paid or shall pay thirty dollars at any one time, shall be a member of this Society; provided the donor shall also subscribe to the following declaration: I do hereby pledge myself to an entire abstinence from the use of ardent spirits, except when prescribed by a temperate physician in case of sickness.—*Res.*

AMERICAN UNITARIAN ASSOCIATION.—The report of this body estimated the present number of Unitarian Congregational Societies in the United States at 182; ministers 149. Of these, 180 societies and 127 ministers are in Massachusetts. The report alluded to the resources of the denomination, the influence of their periodicals, and the importance of fostering the theological school at Cambridge.

THE ASSEMBLY'S BOARD OF EDUCATION.—The annual sermon before this Board was preached on the evening of May 20th, in the Tenth Presbyterian Church in Philadelphia, by the Rev. William W. Phillips, D. D. of New-York. The audience was large, and the sermon truly eloquent, impressive and instructive.

The aged Dr. Hosack, of Johnstown, N. Y. in a letter, in which he says he intends to be his own executor, has remitted a donation of fifty dollars. The beneficiaries of the Board now amount to fifty-five.—Philadelphia.

RESOLUTION OF THE AMERICAN SUNDAY SCHOOL UNION.

Our last paper contained a notice of the Anniversary of this Society at Philadelphia, and the important resolution then adopted, with regard to the Valley of the Mississippi. It was resolved by some of the friends of the Sabbath school cause, in this Assembly, to have a subsequent meeting of as many of the members as could conveniently attend; to consult upon such measures as it might be deemed expedient for them to adopt to promote the accomplishment of the resolution of the Society.

Accordingly a large number of the members of the Assembly, together with other friends of the Society, met on the evening of the 31st ult. The Rev. Dr. McDowell of Charleston, S. C., was appointed Chairman, and the Rev. J. W. Alexander, and others, appointed secretaries. The Rev. Dr. M'Auley opened the meeting with prayer. A report was then read, supporting the resolution of the Union, and pointing out its feasibility.

A correspondent of the New-York Observer, gives the following account of the interesting scene which followed the acceptance of the report.

Drs. Cornelius and Rice expressed in a few words their decided approbation of this great object; both declaring that if they could consistently with duty, they would most willingly take hold of this transcendently important work. After this ensued a scene exceeding in interest, every thing which I had ever before witnessed. It commenced with the pledge on the part of Dr. Cornelius, that 100 Sunday schools should be established, through his influence, in the valley of the Mississippi, in the space of two years. From that time until 10 o'clock, nearly an hour and a half, there was a succession of offers of voluntary labor on the part of the brethren, of periods from one to six months, to promote this important work in their respective neighborhoods. Some of those from the west undertook to establish a Sunday school in every part of their several counties in which they reside. In some cases, two or more undertook a county. In others, several engaged by their combined efforts and those of their people, to supply several counties. Some of the brethren from the country east of the mountains, undertook to raise funds—some in their own congregations; others in the congregations in their neighborhoods. Several undertook to present this subject to their respective Presbyteries and Synods, in addition to their other pledges. The Secretary of the Board of Missions of the General Assembly, engaged that each missionary under the patronage of that Board, should establish from two to ten schools each. The co-operation of the American Home Missionary Society was also pledged by one of its managers. The venerable Dr. Green not only offered to contribute annually to the object, but to aid in any other way which he could. A distinguished minister of this city pledged six months labor, as a Sunday school missionary, and to supply his own pulpit! Another pledged five thousand dollars for his congregation! Another min-

ister, of East Tennessee, made the generous engagement to support a Sunday school missionary for two years, establish himself twenty schools, and give each a library worth twenty dollars in that region of the west, and give in addition \$100 for each of the two years! A gentleman of this city pledged himself to raise \$5000 for the object—this it is probable is for the church to which he belongs. Several brethren engaged to raise \$100 for each year. Many subscribed smaller sums, from \$10 per annum for two years, up to \$50. "A Funks" subscribed \$100 for each of the two years! Several interesting and important hints were suggested very briefly, by the gentlemen who spoke.

The meeting was concluded with prayer, by the Rev. Dr. Green. It was emphatically a business meeting. It strongly reminded me of the Manchester missionary meetings. What was delightful, was to see the glowing feeling that pervaded the meeting, and that yet no one probably undertook more than he can conveniently perform. The whole amount of money and labor pledged, I cannot state accurately, as the Secretaries have not yet finished their record. Probably the amount of money is 14 or \$15,000. It ought to be stated, however, that this includes much of what was subscribed at the meeting on the night, after the anniversary, as many who subscribed that night, renewed and increased their subscriptions. Besides the subscriptions of last night include the amount offered by a benevolent gentleman of this city, which he made conditionally at a former meeting. It is not correct as has been stated in some papers, that four gentlemen of this city have subscribed an equal amount each, to that proposed by your benevolent and distinguished citizen, whose generous offer, under the blessing of God has excited this deep interest. I can add no more. May the blessing of the Lord attend this work. Let every heart that is touched with love for the souls of dying men, be raised in supplication to God for this blessing.

Your's &c.

His Holiness the Pope, says another notice of this meeting, must hasten his steps and the Catholic Princess of Europe must redouble their efforts, or they will lose their hold on this republic of the West: and liberty, civil and religious, will yet live.

Dangers of the Church.—The Rev. Dr. Beecher preached at Philadelphia during the recent session of the General Assembly, a series of sermons on the danger of the Church as affected by the peculiar situation of our country, and its securities, bringing in to view the responsibilities and duties of American Christians.

Rev. Dr. Edwards on Temperance.—The Rev. Dr. Edwards, delivered also, two discourses on the subject of Temperance. His subject was the reason why men are so unconcerned about the poisonous influence of ardent spirits. The answer was, Because they continue to use it. The very use invites men to judge of its influence. The two hundred thousand who have abandoned the use altogether, testify to its injurious power; and said the doctor, "If two hundred thousand witnesses will not establish the truth of any proposition, how many will!"

LOTTERIES.

The Editor of the American Jurist and Law Magazine, in the number for April, in noticing the recent Legislatures in the several States speaks thus of Lotteries in Virginia:—"Several lotteries are granted by the State, most of them for improving roads. We

cannot (say they) but regret that any of the States, are still willing to sanction this most pernicious species of gambling. No object of public improvement, will justify the sacrifice of the morals and property of the people, which inevitably attends the raising of money by such means."

AFRICAN EDUCATION SOCIETY.

A Society with this name was formed at Washington on the 28th of December last—the object of which is 'to afford to persons of color destined to Africa, such an education, in Letters, Agriculture and the Mechanic Arts, as may best qualify them for usefulness and influence in Africa.' A contribution of one dollar annually constitutes a member, and of twenty dollars, at any one time, membership for life.—*Rev. Wm. Meade*, of Virginia, President. *Mr. Isaac Orr*, of Washington, Secretary. *Richard Smith*, Esq. of Washington, Treasurer. The Secretary has issued a well written address to the public on the subject of forming an Institution to carry into effect its designs. Such an institution, the report says, would aid those in Newark, and Hartford, by furnishing them with pupils prepared to enter them. The object is closely connected with the plans of the American Colonization Society, but the two Societies are wholly distinct.

Extract from the minutes of the Presbytery of Philadelphia, at the Session in Philadelphia, May 1830.

"The Presbytery having heard with much satisfaction, the statement made in behalf of the African Education Society of the United States, by the *Rev. Mr. Patterson*, one of the local agents of that Society,

"Resolved, That we will cordially co-operate with the African Education Society of the United States, in their laudable efforts to 'afford to persons of color destined to Africa, such an education in letters, agriculture and the mechanic arts, as may best qualify them for usefulness and influence in Africa; and that we recommend it to the people under our care to do the same.

CREDITABLE TO OUR CITY AND STATE.

The Fifth Annual Report of the Prison Discipline Society (see another part of our paper) contains the following account of praiseworthy efforts in Connecticut, to look up and rescue juvenile delinquents. Those of us who know the active but unobtrusive benevolence of the citizens here alluded to, will be gratified with this tribute to his worth—although "the half is not told."

"The Governor has introduced the subject in his message; and the Ladies in the city of Hartford and in Fairfield county, are searching for this class of persons of most tender age, in the poor houses, and providing for them suitable care and instruction.

"And a worthy mechanic in New-Haven, has given his personal attention for three or four years so effectually to the children in the poor-house, as to change the whole aspect of their condition and future prospects. He formed a Sabbath school among them; provided preaching for them at his own expense; as soon as they are old enough, he gets them good places where they are apprenticed; and this persevering attention has reduced the number from nearly 40 to 6 or 8; and the expenses of the town for the support of the establishment from nearly \$4000 annually to a little more than \$1000. The number of all classes in the Poor House, has been reduced, principally by his personal attentions, from nearly 130 to about 70. To these efforts he was induced by hearing an address in New-Haven, by an Agent of this Society. As there was no large prison there, he thought he would do all the good he could in the most wretched place he could find, which was the Poor House. Besides attending to the children, he took out the Christians he found there,

and provided for them at his own expense in private families. After knowing the blessedness of doing this some time himself, and receiving into his own bosom an hundred fold for all he gave away, he went to the churches to which the poor Christians belonged, and told them that he was receiving more than very fast in taking the poor of the churches out of the poor-house, and he should be glad to have them receive a part of the mercies by doing a part of the duty; but if they were not willing, he was willing to have his measure full, pressed down, shaken together, and running over. Christian friends, this is not fiction, the name of the individual will be mentioned when he is dead. If we approve of his conduct, let us imitate his example."

ECCLESIASTICAL RECORD.

The *Rev. Justin Edwards*, D. D. has declined the invitation to be pastor of the Bowery Presbyterian church in N. York, owing to his health not being fully restored, and to his unwillingness to relinquish, at the present time, his agency for the Am. Temperance Society.

The *Rev. E. L. Hazellus*, D. D. Professor of Theology in the Seminary at Hartwick, and President of the Evangelical Lutheran Synod of New-York, has been unanimously elected Professor of Biblical and Oriental Literature in the Theological Seminary at Gettysburg, Adams County, Pa.

The *Morristown Jerseyman* states, that the *Rev. Mr. Barnes* will probably remove to take charge of the first Presbyterian Church in Philadelphia, in a few weeks.

Installation.—The *Norwich Falls Church and Society*, having invited the *Rev. Charles Hyde*, late of Doylestown, Pennsylvania, to become their Pastor, he has accepted their invitation.

Ordained.—At *Stonington*, over the Congregational Church in that place, May 27, 1830, the *Rev. Joseph Whitteley*. Introductory Prayer by *Mr. Tuttle* of Groton; Sermon by *Mr. Hawes*, of Hartford.

SUMMARY.

Negro settlers in Canada.—*Israel Lewis*, the "agent of the colony of colored people in Upper Canada," has addressed us a letter, requesting us to state that it is not true that the colonial parliament of Upper Canada has passed resolutions for discouraging settlements of colored people in Upper Canada.—*Ohio Monitor*.

Delirium Tremens.—One hundred and twenty cases of *Delirium Tremens*, or *Mania a potu*, were admitted into the Baltimore Almshouse, within two years ending 1st of July, 1829.

New England Conference.—Among the resolutions passed by the Conference was one resolving itself into a Temperance Society, and another, recommending it to all the Societies within the Conference to refrain from the practice of "putting on mourning for the dead."

Would that every body's "means" were thus "limited."—Among the anonymous communications that have recently come to hand, we give the following a decided preference.—*West. Rec.*

Mr. Hastings.—Dear Sir,—My means are limited; but I feel that the present is a period which loudly calls for self-denial and sacrifice for Christ's sake. The enclosed sum of two hundred dollars, I wish to have divided between the Foreign and Home Missionary Societies.

May 25th, 1830.

A FRIEND OF MISSIONS.

Temperance in Palmyra.—The village of Palmyra has refused to license a solitary grocery to sell ardent spirits. This too was done by a vote passed at a large meeting of citizens, requesting the trustees of the village to withhold licenses.

The *Augusta Courier* states that there are 3000 people in the Cherokee Territory, searching for gold: that if one party finds a rich spot, it must keep it by its strength. At night parties collect by a pine-knot fire, over a bottle of whiskey, and play cards for the earnings of the day. The country presents a shocking scene of drunkenness, fighting and gambling.

Generous Bequests.—We have been [informed, says a Philadelphia paper, that the late *Paul Slemam*, Esq., of this city, made the following disposition of his wealth by will: to the Infant School, \$2,000; House of Refuge, \$3,000; Widows' Asylum, \$2,000; Orphan's Asylum,

\$2,000; Deaf and Dumb Institution, \$2,000; to two sisters, \$25,000; to a church, and a school in which he was educated, both in Germany, each \$5,000; and the remainder of his great estate to two of his nephews in Germany.

Mr. Hawes' Lectures.—Rev. Mr. Hawes of Hartford has lately delivered a short course of Lectures in defence of Congregationalism and of the character of our forefathers. They were delivered to crowded and deeply attentive audiences, and by special request are to be published.

There was much alarm in London at the latest dates, on account of the king's health. His complaint is supposed to be dropsy in the chest, and the last bulletins of his physicians were very unfavorable.

The king of Bavaria has ordered the establishment of a Catholic Society, and a Protestant one, for the circulation of good books on morality and religion among the people.

The reports from Corfu and Zante assert that the National Assembly of Greece will not approve, unconditionally, the appointment of the Prince of Saxe Coburg, but will desire to understand the form of government which he will establish before they take the oath of fidelity. Count Capo d'Istria, they say, takes no part in these discussions.

PROCEEDINGS OF GENERAL ASSEMBLY.

Philadelphia, May 25, 1830.

Supervision of Theological Seminaries rejected.

—The committee appointed by the Assembly of 1828, on the memorial from the Presbytery of West Lexington, proposing that a plan be adopted, by which the various theological seminaries within the bounds of the Assembly, and connected with the Presbyterian church, should be placed under the immediate supervision of the General Assembly, and that a uniform course of study be adopted in all these seminaries, made their report, distinctly avowing the inexpediency and impracticability of adopting such a measure.

Powers of the Board of Missions.—An overture was laid before the House, from two Presbyteries in Tennessee, inquiring whether the Board of Missions have constitutional powers to refuse to appoint missionaries on account of particular theological sentiments, when the candidates for appointment are in good and regular standing in the Presbyteries to which they belong.

After much able, animated and pleasant discussion, the Assembly adopted the following resolution, viz. "Resolved, that while the Assembly do not recognise in the Board of Missions, the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good and regular standing in his own Presbytery, yet from the necessity of the case they must exercise their sound discretion upon the expediency or inexpediency of appointing or withholding an appointment from any applicants, holding themselves accountable to the General Assembly for all their official acts."

New Missionary Institution.—On the subject of establishing a new Missionary department in the Princeton Seminary, the Assembly had much discussion, but chiefly on one side. All seemed deeply impressed with the importance of the contemplated department. The present impression appears to be, that the department should be styled the department of Pastoral Theology, and should be devoted to the cultivation of pastoral qualifications and the true

missionary spirit. I doubt, says an observer, whether the Senate Chamber of the United States, has, during the present session of Congress, presented finer specimens of genuine eloquence, or more imposing monuments of intellectual elevation. For three hours we were borne away by one continual tide of sublime and powerful appeals of eloquence, made doubly interesting by the depth and perspicuity of thought by which it was characterised. The result was almost unanimous, that such a department should be established as soon as adequate funds should be realized. Funds to some extent are already pledged.

Narrative of Religion.—The narrative of the state of religion (of which that published in our columns is but an abstract,) was drawn up by the Rev. Mr. Tucker of Troy. It is one of the most interesting and best prepared documents of the kind.

Union Board.—The subject of a Union Board of Missions in the West, after much discussion was dismissed.

Protestants in France.—An interesting letter was read before the Assembly, and directed to be forwarded to the Protestant brethren in France, with whom a friendly and cheering correspondence has been kept up for two years past.—*N. Y. Obs. abr.*

TEMPERANCE RESOLUTIONS OF THE GENERAL ASSEMBLY.

At the late meeting of the General Assembly of the Presbyterian Church, the committee appointed to prepare a minute expressive of the views of the Assembly on the subject of Temperance, reported the following resolutions which were adopted, viz.

1. Resolved, That this Assembly considers itself called upon to make a public acknowledgment of the goodness of God, for the unparalleled success, with which he has crowned the efforts of those who are actively concerned in the promotion of temperance.
2. That the experience of the past year furnishes additional and most abundant evidence of the wisdom and importance of the plan adopted by the American Temperance Society.
3. That the Assembly feels bound to repeat its former recommendation to the ministers, elders and members of the churches under its care, to discountenance the use of distilled liquors, not only by abstaining themselves from the use of such liquors, but by actively promoting every prudent measure devised for the purpose of furthering the cause of temperance.
4. That this Assembly earnestly recommends to all persons for whose spiritual interests it is bound to consult, that they favor the formation of temperance societies, on the plan of entire abstinence.
5. That while this Assembly would by no means encroach upon the rights of private judgment they cannot but express their very deep regret that any members of the church of Christ should at the present day, and under existing circumstances, feel themselves at liberty to manufacture, vend, or use ardent spirits, and thus as far as their influence extends, counteract the efforts now making for the promotion of Temperance.—*Philadelphia.*

STATE OF RELIGION IN THE PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church is now in session in Philadelphia. We select from the New-York and Philadelphia papers the following items. A correspondent of the Evangelist says:

The number of revivals in various parts of the country, is apparently increasing. I heard of one in a congregation in New-Jersey; I think it was at Flemington, or near there.— About a year ago, the minister made a great effort to establish a Sabbath School, and found much reluctance on the part of those selected to engage in it as teachers. When the school commenced, not one of the teachers were pious. Now they have all become so. I also heard of a case nearer New-York, where a gentleman of high standing was induced to take the class of a friend for a few Sabbaths, and at length had his own mind so deeply impressed with the reality of the things he was teaching, that he could resist no longer, and is now a humble Christian.

In Cincinnati, a revival is going on. More than 30 were recently added to the third Presbyterian church, and the fourth church has, since January, been enlarged from its original number of twelve, till it contains more than seventy.

On Saturday evening, I attended an interesting meeting: a few friends here, who meet steadily to confer and to pray together, on the subject of revivals, had invited several ministers to be with them and give them light and counsel. The brother who stated the object of the meeting, gave it as his belief, that if Christians generally did their duty, there would be no more danger of failure to do good and promote the salvation of souls, than there would be danger of a famine when the population were industriously engaged in raising the means of subsistence.

One brother, who had just come from a revival of several months continuance, said he thought it was essential to our obtaining the blessing of God, to feel that we are *nothing* in his hands. He said he and his church had labored several years to get a revival, by using all the various measures that they could learn had been blessed in other places, but no revival came. At length he was compelled to re-examine the whole subject. A sermon which he heard had greatly impressed him with the thought that the defect was in the minister, and in the church, that they were looking to arts and measures of their own, rather than to God. They turned all their meetings into prayer meetings, and before many months they began to hear of individual scattered cases of conversion in various corners of the town; and since, they have had a great revival. He said you might dig twenty feet in the sand, but if there were no waters there, the springs would not gush forth. But only get the fountain full, and wherever you break up the ground you will find water.

REPORTS OF PRESBYTERIES.

I listened, on Monday, to the accounts of the state of religion within the different pres-

byteries. Some of the most interesting particulars I propose to mention. The number and extent of revivals appeared to be much less than usual, although many events of that kind, of the highest interest, were reported. It would take up too much room, to give even the names of the 96 presbyteries, which make up the jurisdiction of the General Assembly.

Londonderry, reported that the youthful mind within their bounds, was coming more and more into contact with the word of God, in Bible Classes and Sabbath Schools. The wonderful progress of the cause of temperance, has made the past a memorable year in their history.

Champlain. In a more prosperous state than at any preceding period. Revivals in most of the congregations connected with the presbytery, and in those under the care of members of presbytery. At least 800 hopeful conversions. Revival still going on, and encouraging them to hope for larger blessings. In the towns of Champlain, Malone, Plattsburgh and Beekmantown the displays of grace have been the most signal. A larger proportion than usual of the converts have been among the aged and the middle aged. Temperance Societies have prepared the way for this revival. A majority of the members have become pious. The Sabbath is becoming better observed. The influence of papal emissaries much diminished, and confined chiefly to emigrants from Catholic countries.

Troy. The open and bold profanation of the Lord's day has diminished. Thirty mercantile establishments have closed the traffic in distilled liquors, and a still greater number are making arrangements to do so. God has smiled on several of the churches. In East Granville a five days meeting was followed by an extensive revival. In Helron the work has been rapid and glorious, numbering more than 100 subjects. Revivals in Troy, Glen's Falls, Whitehall, &c.

Watertown. Much to deplore. Some feeble churches have declined, and some appear to be near to ruin. Infidel principles have been very industriously disseminated. But there have been also a number of interesting revivals, in which several prominent infidels had been brought to bow to Christ, and rejoice in his salvation. Temperance has surpassed their most sanguine anticipations. An Association has been formed, and all the churches organized auxiliaries to it, to make quarterly collections for the purposes of domestic and foreign missions, tracts and education.

Oncida complained of the declension of the spirit and power of religion, and of the prevalence of error and infidelity, but had had also several refreshing showers of grace. In Augusta, the revival had come in the midst of division and strife. Revivals also, in Western, Trenton Village, Warren, Rome, &c.

Chenango. Some remarkable out-pourings of the spirit. In one town about 500 had been added to churches of different denominations.

Onondaga, reports much opposition to the cause of temperance. The enemies of truth

and righteousness not insensible to the progress and prospects of the good cause.

Tioga. Sabbath Schools in all their congregations, but not one of them use the catechism, an evil which the presbytery are trying to remedy. Temperance Societies embrace above 800 members. Many shops, that were mere tipping houses, have been obliged to close their concerns.

Geneva. The Western Agency of the American Home Missionary Society, have supplied nearly all the destitute churches with ministers. A benevolent individual has proposed to defray one half the expense of placing a tract monthly in every family within the bounds of the presbytery. The proposition was accepted and the work about to begin. Presbytery had passed resolutions against the use and sale of ardent spirits, as inconsistent with the Christian character. Every member of their churches, had withdrawn from the business, or were preparing to withdraw.

In Canandaigua, a tavern keeper removed his bar and ceased to sell spirituous liquors. Since that time, six of his family had experienced religion, and the traveller found his house a place for the worship of God.

Hudson. Profanation of the Sabbath lessened. Infidels have been unusually bold. Several revivals. In Ridgeway, West-town, Centerville, &c. Converts generally between the ages of 12 and 20.

North River. Sabbath breaking has become more daring, but less general. One glorious revival, and several smaller ones. Few churches wholly passed by.

New-York. Some additions to all the churches. Those most favored have been Sweet Hollow, Brooklyn, and Union Church, and the colored Presbyterian Church in the city. Cedar Street, Laight Street, and Canal Street, have also received considerable accessions. Encouragement from the attention to baptized children. Sabbath Schools better understood and appreciated. Public sentiment quite changed on the subject of temperance. This reformation not a substitute for religion, but intimately connected with it.

Newark. Bold efforts have been made to break up the foundation of all that is good, and they have not been wholly unsuccessful. Still there had been a general improvement in morals, particularly on the subject of temperance. Several revivals. In Wantanago since October, more than 120 had been added to the church.

New Brunswick. Additions little more than supply the numbers lost by death and removal. One congregation has 12 Sabbath Schools, containing more than 800 scholars.

Newton. Revivals in Flemington, Amewell, and 85 added. Several converted who had been much opposed to religion. In Baskingridge 60 have been added. Several confirmed drunkards have been reformed. Temperance has evidently had a salutary effect on the tone of piety in the churches.

Philadelphia. No very signal revivals in any of the churches. Many had been gathered in,

as usual, under a work of grace, that was silent, gradual, and unostentatious. Harmony and reciprocal affection prevails, notwithstanding differences of opinion on questions of expediency. Mariner's church prospering much more than heretofore. Its prayer meetings thronged and solemn. Several seamen converted and added to different churches.

Baltimore. Mariner's congregation in a very interesting state. Condition of Maryland improving, particularly in regard to Temperance and Sabbath Schools.

Northumberland. Aided to build up waste places, by the Assembly's efficient board. Sabbath more carefully observed by professors, and more opposed by its enemies.

Ohio. Western Theological Seminary prosperous. Jefferson College has 150 students, of whom 60 are professors of religion. Profanation of the Lord's day has increased, since it has been denounced as a crime to petition for its honor. Church of Rome making new efforts. A paper recently established at Pittsburgh to oppose the benevolent operations of the day, is supposed to be under Jesuit control.

Detroit. First report ever presented to Assembly. Population increasing with unexampled rapidity. Four revivals. The cause of God going forward. Have benevolent operations, auxiliary to the American Home Missionary Society, under whose auspices they wish to continue. There is opposition enough, but the friends of Zion are neither scared, nor discouraged, nor provoked.

Grand River. Conferences of the churches, have been recently established, with great advantage. There were other reports highly interesting from Missouri, Miami, &c. The remainder were referred to the committee to report on the state of religion.

REVIVALS.

IN WARREN, N. J.

Extract of a letter to the Editor of the Christian Watchman, dated Warren, May 15, 1830.

The wife of a hard-hearted mariner, formerly I believe a Sea Captain, and then on the highway to ruin, who for six long years had been an absentee from the house of worship, was now induced with her husband to become constant in attendance upon evening meetings. Conviction fastened upon her mind, and soon her soul was leaping for joy, in view of the pardoning mercy and saving grace of God. He, in turn, was led to feel himself a wretch undone, and within about two weeks found peace in believing. He had stood undaunted in battle, during the late war with Great Britain, but could not stand in contest with the Almighty. Slain by the sword of the Spirit, we hope he was also quickened by the renovating power of the Lord Jesus, and husband and wife went down both of them, at one season, into the water and were baptized, and have gone on their way rejoicing. The change that divine grace has made in their family strikingly illustrates the happy tendency of personal religion in the domestic circle.

Several very interesting cases could be named of hopeful conversion from other walks of life.

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I will only say, we have seen the man of high classical attainments, sound judgment, and deep research, the attorney, and legislator, laying all his honors at the foot of the Cross. Yes! we have seen him in our covenant meetings, a little child indeed, and have listened, with delight, to hear him tell of his investigations in reference to the being and attributes of God; the immortality of the soul; the inspiration of the Scriptures, &c. and, best of all, relating the work of God in bringing him, as a poor sinner, to beg for mercy at the foot of Jesus, and to surrender body, soul and spirit into the hands of God. With delight have we listened to his detail of his enjoyments, flowing from pardoning mercy and saving grace, and heard him, in the great congregation, admonish in melting accents the living to prepare to meet their God. May many more of our rulers believe on the same divine Redeemer, and like him witness a good confession before many witnesses.—But I forbear. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," in view of what his hand has already wrought.

In addition to the great work accomplished in the church, I have baptized seventeen who also have been admitted as members. Three others have given in their relation of experience, and others are very solemnly exercised. Our hearts desire and prayer to God is, that we may yet see greater things than these. To you, and to all my dear brethren and sisters in Christ, I would say, "Pray for us."

Yours, &c.

JOHN C. WELSH.

From the Evangelist.

Revival of Religion in the Union Presbyterian Church in the city of New-York.

MR. EDITOR,—It may be known by most of your readers in this vicinity, that this infant congregation has been greatly refreshed during the last four or five months.

The Union Church was organized on the 13th of October last, with 35 members. Soon after this event, the Rev. C. G. Finney, by request, commenced a course of labor which has been continued to the present time. Soon after he entered this field, it was evident to every person who attended his ministry, that God was with him in very deed. Instances of conviction soon became numerous and remarkably pungent. Meetings for preaching, prayer, and religious conversation, have been very frequent, still, and solemn. I believe that those who have had the opportunity of attending these meetings, have been ready to acknowledge with one consent, that God was in the midst, and that it was good to be there. The church on the Sabbath has generally been crowded to excess, and more solemn and attentive assemblies I never witnessed. I believe it is now universally conceded by every candid person, that Mr. F. has the capacity of grasping his subjects with great ability, and of presenting the truth with unusual perspicuity.

The result of his labor must speak for itself, which can never be fully known until the revelations of the great day. From the fruits of this revival, 103 persons have joined this church by profession, and 42 by letter—in the

whole, 145 souls. Many who have expressed hopes, have united with other churches; so that the whole number who have been the subjects of the work, cannot be accurately ascertained. It is supposed by some, who have been most favorably situated for making an estimate, that more than 200 have been hopefully renewed by the power of the Holy Ghost. Of those who have been brought to make a surrender of themselves to God, may be found men who were infidel or sceptical, and who came within reach of the arrows of truth for no better purpose than that of deriding and opposing what they might hear. Had I time, many interesting facts of this kind might be related. To conclude, the work is still progressing; and Christians who wish well for Zion, are requested to bear this church in mind, when they go before God to pray for the salvation of sinners. Scores of thousands yet there are in this city, whose situation ought to move the bowels of Christian compassion. PHILETUS.

REVIVAL AT HARRISBURG, PENN.

A clergyman, recently from Harrisburg, writes that the work of salvation in this place is great and glorious. On the first Sabbath of this month (May), 30 were added to the Presbyterian Church as the first fruits. The whole number of conversions in the place is not known. The work has spread into 5 or 6 different congregations. From 50 to 100 attend the meetings of inquiry.—ib.

OBITUARY.

DIED,—At Cooperstown, N. Y., Mrs. Nancy Tiffany, widow of Col. Isaiah Tiffany, aged 68.

For many years Mrs. Tiffany enjoyed but feeble health, yet her life was prolonged to an age beyond her expectations, and although she "died a thousand deaths in fearing one," her final exit was as calm and placid as a gentle sleep. Her fears arose from a nervous sensibility that was easily excited by trifling events, when at the same time she was enabled by Divine grace to endure many trials with a Christian resignation and composure, that might shame a stoic. When she was called to part with a beloved daughter, (Mrs. Stewart) as a missionary to the heathen, her faith and trust in God, like Abraham's, triumphed over the tender affections of a mother, and she gave her up (as she supposed forever) to the cause she loved, with a holy confidence that their next meeting would be in heaven. The same Divine aid stood by her when she passed through Jordan, and welcomed her we believe, to the realms of bliss.

In this city, on the 4th inst. after a short illness, Rev. Isaac Kimball, pastor of the Baptist Church in Wallingford, aged 46. He came to this city on the Saturday previous, intending to preach the next day; but he was taken ill, and removed thus suddenly by the righteous providence of God; and—is it not right?

At Milford, on the 24th ult. widow Abigail Smith, aged 52; on the 25th, Mrs. Nancy Nettleton, aged 45; on the 26th, Mr. Treat Clark, aged 63.

At Wolcott, on the 26th ult. Mr. Eleazer Finch, aged 82; Clarissa E. Upson, aged 20.

At Derby, on the 18th ult. Capt. Clark Davis, aged 39. At Oxford, on the 22d ult. Chloe Drake, wife of Mr. George Drake, aged 72.

At Woodbridge, Rev. Amos Broad, aged 55, a travelling Free-will Baptist preacher.

In Rowan County, N. C. on the 11th of April last, John Andrews, Esq. aged 57.

Poetry.

CLOUDS.

"Cloud land!—gorgeous land!"—COLERIDGE.

I cannot look above and see,
You high-piled, pillowy mass
Of evening clouds so swimmingly,
In gold and purple pass,
And think not, Lord, how thou wast seen
On Israel's desert way,
Before them in thy shadowy screen
Pavilioned all the day.

Of those robes of gorgeous hue
Which the Redeemer wore,
When, ravish'd from his followers' view,
Aloft his flight he bore;—
When lifted as on mighty wing,
He curtailed his ascent,
And wrapt in clouds went triumphing
Above the firmament!

Is it a trail of that same pall
Of many-colored dyes,
That high above, o'erhaunting all,
Hangs midway down the skies?
Or borders of those sweeping folds
Which shall be all unsur'd
About the Saviour, when he comes
In judgment o'er the world?

For in like manner as he went,
My soul, hast thou forgot?
Shall be his terrible descent,
When man expecteth not!
Strength, Son of man! against that hour,
Be to our spirits given,
When thou shalt come again in power,
Upon the clouds of Heaven.

City Gazette.]

W. C.

INSTALLATION.

The Rev. Heman Rood, late of Gilmanton, New Hampshire, was installed as pastor over the 1st Congregational Church and Society in New-Milford, on the 26th day of April last. The Rev. Abner Brundage of Brookfield, offered the introductory prayer—the sermon was preached by the Rev. Anson Rood of Danbury—the consecrating prayer was offered by the Rev. Thomas Ponderson of Huntington—the right hand of fellowship was given by the Rev. John Blatchford of Bridgeport—charge to the Pastor by the Rev. Thomas Robbins of Stratford—charge to the people by the Rev. James Plant of Trumbull—and the concluding prayer was offered by the Rev. Mr. Jones of Monroe. The exercises were interspersed with fine singing, under the direction of Mr. Chandler Smith. The day was fine, and the occasion called together a large assembly. The exercises were all of an interesting and impressive character.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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The Bible not quite suitable to
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Mourning Apparel and Fun-
eral Expenses
Prison Discipline Society
Am. Tract Society, Boston
Mass. Bible Society

Mass. Missionary Society
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copal Convention
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African Ed. Soc.—Ecclesias-
tical Record.—Summary
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byterian Church
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GENERAL ASSOCIATION.—The General Association of Connecticut will hold its meeting the 15th inst., at Wethersfield, at 11 o'clock, A. M.

The Associational Sermon will be preached at 3 o'clock, P. M., by Rev. Dr. Taylor.

The Convention of the Ministers of the State will hold an adjourned meeting in the evening; at the same time there will be public preaching.

On Wednesday, at 11 o'clock, A. M. will be a Sermon before the Missionary Society of Connecticut, and a collection to aid its benevolent object. The Rev. Professor Fitch is the appointed preacher. In the afternoon of the same day there will probably be given the report of the state of religion, or there will be preaching; and the Sacrament of the Lord's Supper. In the evening there will be public preaching.

The Clergyman and candidates for the ministry, who may attend, are affectionately invited to call on the subscriber and receive directions to families, who will account it a privilege to entertain them, in hope of much spiritual benefit from their society.

C. J. TENNEY.

The following contributions, to the Treasury of the New-Haven Female Greek Association, have been received since our last report.

From a Friend, by Mrs. Whitney, \$5
" Three Female Friends, 4
" A Lady, by Mrs. Whitney, 1
" Mrs. Leffingwell, avails of articles sold, 4
Collected at the Monthly Concert, in this
City, 7 inst., 24
\$38

L. A. DAGGETT, Treasurer.

NOTICES.

☐ The next monthly meeting of the New-Haven County Temperance Society, will be held at Waterbury on the third Tuesday, the 15th of this month.

☐ The annual meeting of the Young Men's Temperance Society will be held on Thursday evening, June 17th, at half past seven o'clock at the Lecture room, in Orange street.

Letters received at the Office of the Religious Intelligencer during the week ending June 3d, 1830.

Rev. Dr. Fitch, Thomas Colt, Merritt Welton, Thomas E. Clark, Ezra Pratt, Mrs. A. K. Swartwout, J. W. Eindsley, Wm. R. Putman, Ebenezer Burdett, C. W. Wait, Jesse Atwater, Almon Merwin, Joel Sage, Isaac Mills, Joseph Miller, Christian Crist, Luther Loper, James Clark, J. W. Reed, Noah Cooley, Amos Scofield, Dow & Howland, Rev. Wm. Paige, David Chamberlain, Linus Hubbard, Maj. J. Taylor, J. B. & L. Baldwin, Lieut. D. P. Augur, P. J. Hoes.

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